2: Lehmann 1-0 (1888-92) 1897 AVS Dard AVS

Kohistani.	Pushto (The Afridi Language).
1. To-morrow night to Lahore I will go.	1. To-morrow night to Lahore I will go.
Dwuske rate Lahore bajoonum.	*Sabe shapa ba Lahore shoom.*
2. Thou silent be.	2. Thou silent be.
Toke chut gusha.	*Tuk chup shqi.*
3. Prepare, ye young men.	3. Prepared be, O young men.
Jukti mardu.	*Tsamkiwi she mishti.*

There is a song very current in Kohistan which begins,—

Pulee kulel mareya, Puloon jirga kuriya, Jukti jukuti mushuk gurjuki mulli—

"In Pulee a potter was killed, in Puloo the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pulloons.

Religion.—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no traces of it now remains; and when a Kohistani is told that they are "new Muslims," that is, "new Mahammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

Dress.—Their national dress consists of a woollen hat, trimmed like that of Europeans, and a loose woollen tunic having a long slit along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of loubers shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knee. They call it "pájáls."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "shalwars." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

Government.—They have no chiefs like the Afghans, but influential Maliks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard, for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Maliks at their heads.

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats-milk, cows, goats, and sheep), which is their sole property. There are no regular Banias even

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A43 Dard A43

186 Great enmity exists between the people of Ponyal and those
of Yassin and Chitral.

341 The principal place in Ponyal is Chor,* which has been
197 corrupted into Shor by the Dogras. The people are, with few
705 exceptions, Yoshkun or Boorish, but the language spoken is
161 Shina. In religion they are mostly Moslem, a few Sonnees
and Shiahs only being found amongst them. Ponyal con-
tains about 2,000 inhabitants; the men are remarkable for
184 their athletic figures. The soil, where cultivable at all, is
● 202. fertile and yields two harvests in the year, but between the
different patches of cultivation long stretches of sandy plain
intervene, while at certain places the rocks close in on the
river, which, for more than half the year, is an impassable tor-
rent, so that the passage can be easily held by a few against
superior numbers. In unsettled times guards are posted at
these places to give the alarm by beacon fires.

344 At the western extremity of Ponyal is the fort and village
of Gakhuch, which is the residence of the Rao Allat Khan, a
member of the Boorooshil family, who owns allegiance to Cash-
mere and receives a yearly subsidy in consideration of his
holding this frontier post. Gakhuch is a place of some im-
portance, as it commands the mouth of the Karoomber Valley
as well as upper part of the main valley.

133 Opposite Gakhuch, the Karoomber Valley and river, run-
987 ning almost due south from the Hindoo Koosh, joins the
main valley. Mr. Drew has described how this valley has
during the last twenty years alternately belonged to Yassin
and Gilgit. Nothing but extreme timidity or apathy can
have induced the Cashmere Durbar to abandon it, as men-
tioned by Mr. Drew, for it is outside the natural boundary of
Yassin, and could not have remained a portion of Yassin
territory had the slightest disposition been evinced to retain
it by the Dogras. For 25 miles the valley is broad and
open, beyond that it contracts, and a road branches off
past the village of Ishkaman or Ishkoman to the foot of the
Darkot Pass. Continuing up the valley, which bends to the
eastward, the Hindoo Koosh is crossed into the Oxus Valley
by the Ishkoman Pass at a height of 12,000 feet. Formerly
this road was a favourite one, but owing to recent physical
changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several
937 large villages, now supports only 300 souls. The former in-
133 habitants are said to have been exposed to constant forays

* Meaning "no impregnable rock."